

MARYLAND HISTORICAL TRUST

22
B-2843
MAGI #0428435808

INVENTORY FORM FOR STATE HISTORIC SITES SURVEY

1 NAME

HISTORIC

AND/OR COMMON

Heritage United Church of Christ

2 LOCATION

STREET & NUMBER 3106 Liberty Heights Avenue

CITY, TOWN

Baltimore

VICINITY OF

CONGRESSIONAL DISTRICT

STATE

Maryland

COUNTY

3 CLASSIFICATION

CATEGORY

☐ DISTRICT
☒ BUILDING(S)
☐ STRUCTURE
☐ SITE
☐ OBJECT

OWNERSHIP

☐ PUBLIC
☒ PRIVATE
☐ BOTH

PUBLIC ACQUISITION

☐ IN PROCESS
☐ BEING CONSIDERED

STATUS

☒ OCCUPIED
☐ UNOCCUPIED
☐ WORK IN PROGRESS
ACCESSIBLE
☒ YES: RESTRICTED
☐ YES: UNRESTRICTED
☐ NO

PRESENT USE

☐ AGRICULTURE ☐ MUSEUM
☐ COMMERCIAL ☐ PARK
☐ EDUCATIONAL ☐ PRIVATE RESIDENCE
☐ ENTERTAINMENT ☒ RELIGIOUS
☐ GOVERNMENT ☐ SCIENTIFIC
☐ INDUSTRIAL ☐ TRANSPORTATION
☐ MILITARY ☐ OTHER:

4 OWNER OF PROPERTY

NAME

Telephone #:

STREET & NUMBER

CITY, TOWN

VICINITY OF

STATE, zip code

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,
REGISTRY OF DEEDS, ETC.

Records Office Room 601

STREET & NUMBER

Baltimore City Courthouse

CITY, TOWN

Baltimore

STATE Maryland 21202

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

City of Baltimore Neighborhood Survey

DATE

1976

☐ FEDERAL ☐ STATE ☐ COUNTY ☒ LOCAL

DEPOSITORY FOR
SURVEY RECORDS

COMMISSION FOR HISTORICAL &
ARCHITECTURAL PRESERVATION

CITY, TOWN

Room 900

STATE

26 South Calvert St.
Baltimore, Md. 21202

7 DESCRIPTION**CONDITION**☒ EXCELLENT☐ GOOD☐ FAIR☐ DETERIORATED☐ RUINS☐ UNEXPOSED**CHECK ONE**☒ UNALTERED☐ ALTERED**CHECK ONE**☒ ORIGINAL SITE☐ MOVED DATE _____**DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE**

This Neo-Classical Church with a pyramidal roof forms the northeast corner of Dennlyn and Liberty Roads. The restrained Greek Cross design is interrupted by cylinders at each intersection of the axes. On either side of the stairwell, an incline leads to a secondary entrance.

A double flight of stairs with an intermediate landing runs up between stone walls to the pedimented portico. The lower case holds 4 steps; the upper, 12. Six symmetrical Tuscan columns support the pediment metal handrails; the entablature bearing the name "Heritage United Church of Christ. Two ashlar pilasters in the rear continue the column effect.

The central entrance rises to a stone belt course. Two double wooden doors with alternating diamond and rectangular patterns are surmounted by a rectangular panel with circular detailing, underlined by a row of dentils. The wood enframing carries a dentilated entablature above which rises a marbled stained glass fanlight. Two smaller fanlights mount the belt course on either side of the entrance.

The engaged cylinders hold 2 upper marbled stained glass rectangular windows with stone sills and another identical low rear window. The side section both carries another such window in the lower section of the Liberty Heights Street facade.

The Dennlyn Street and the northern facades are identical. Three symmetrical round-headed windows with stone sills are set below a gabled with broken-base molding. Seven rows of marbled stained glass each row holding 5 lights, are set below a marbled rondel with contiguous outer lights. This upper section is enframed by gauged brick. The ashlar foundation holds 3 symmetrical windows composed of a casement section flanked by 3 fixed sidelights.

The rear facade contains 3 identical basement windows. The upper section carries 2 rows of 3 casement windows partially hidden from view. On the left is a high brick chimney.

CONTINUE ON SEPARATE SHEET IF NECESSARY

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES *FOUNDATION: 1929*
BUILDING: 1940

BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

The foundation for this church was begun in 1929. In 1940, a building permit was issued for its completion. Built along Neo Classical lines, the church is an important visual landmark on Liberty Heights Avenue.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

CONTINUE ON SEPARATE SHEET IF NECESSARY

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY _____

VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE

COUNTY

STATE

COUNTY

11 FORM PREPARED BY

NAME / TITLE

Michele LeFaivre, Planning Assistant

ORGANIZATION

COMMISSION FOR HISTORICAL &
ARCHITECTURAL PRESERVATION

DATE

1976

STREET & NUMBER

Room 900

TELEPHONE

CITY OR TOWN

26 South Calvert St.
Baltimore, Md. 21202

STATE

The Maryland Historic Sites Inventory was officially created by an Act of the Maryland Legislature, to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 Supplement.

The Survey and Inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

RETURN TO: Maryland Historical Trust
The Shaw House, 21 State Circle
Annapolis, Maryland 21401
(301) 267-1438

United States Department of the Interior
National Park Service

Goucher College
Research Project

B-2843

National Register of Historic Places Registration Form

This form may also be used for entering properties into the Maryland Inventory of Historic Properties and the Maryland Register of Historic Properties.

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Heritage United Church of Christ

other names/site number Second Church of Christ, Scientist / #B-2843

2. Location

street & number 3106 Liberty Heights Avenue ☐ not for publication N/A

city or town Baltimore, ☐ vicinity N/A

state Maryland code MD county Baltimore City code 510 zip code 21215

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☐ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☐ locally. (☐ See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- ☐ entered in the National Register.
 - ☐ See continuation sheet.
- ☐ determined eligible for the National Register
 - ☐ See continuation sheet.
- ☐ determined not eligible for the National Register.
- ☐ removed from the National Register.
- ☐ other, (explain:)

Signature of the Keeper

Date of Action

Heritage United Church of Christ #B-2843
 Name of Property site/inventory number

Baltimore, Maryland
 County and State

5. Classification

Ownership of Property
 (Check as many boxes as apply)

- ☒ private
☐ public-local
☐ public-State
☐ public-Federal

Category of Property
 (Check only one box)

- ☒ building(s)
☐ district
☐ site
☐ structure
☐ object

Number of Resources within Property
 (Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	Total

Name of related multiple property listing
 (Enter "N/A" if property is not part of a multiple property listing.)

N/A

**Number of contributing resources previously listed
 in the National Register**

0

6. Function or Use

Historic Functions
 (Enter categories from instructions)

RELIGION: religious facility

Current Functions
 (Enter categories from instructions)

RELIGION: religious facility

7. Description

Architectural Classification
 (Enter categories from instructions)

Late 19th & 20th Century Revivals/
Classical Revival/
OTHER: Neo-Classical

Materials
 (Enter categories from instructions)

foundation CONCRETE
 walls BRICK
 roof CONCRETE
 other N/A

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

PLACE NARRATIVE ON CONTINUATION SHEETS

Heritage United Church of Christ #B-2843
 Name of Property site/inventory number

Baltimore, Maryland
 County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ **B** Property is associated with the lives of persons significant in our past.
- ☐ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- ☒ **A** owned by a religious institution or used for religious purposes.
- ☐ **B** removed from its original location.
- ☐ **C** a birthplace or grave.
- ☐ **D** a cemetery.
- ☐ **E** a reconstructed building, object, or structure.
- ☐ **F** a commemorative property.
- ☐ **G** less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

Religion

Ethnic Heritage -- Black

Social History

Period of Significance

1929-1965

Significant Dates

1965

1940

1929

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Not Known

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey

- ☐ recorded by Historic American Engineering
Record # _____

Primary location of additional data:

- ☒ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☐ Local government
- ☐ University
- ☐ Other

Name of repository:

Heritage United Church of Christ	#B-2843
Name of Property	site/inventory number

Baltimore, Maryland
County and State

10. Geographical Data

Decrease of Property less than one

UTM References

(Place additional UTM references on a continuation sheet.)

1

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Zone Easting Northing

2

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--	--	--	--	--	--	--	--

3			
	Zone	Easting	Northing
4			

☐ See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Allyson Anderson -- Student

organization Goucher College -- Center for Continuing Studies date December 10, 1992

street & number Dulaney Valley Road telephone (410) 727-5050

city or town Baltimore, state MD zip code 21204

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white** photographs of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name Heritage United Church of Christ c/o Rev. Wendell Phillips

street & number 3106 Liberty Heights Avenue telephone (410) 542-1204

city or town Baltimore. state MD zip code 21215

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reduction Projects (1024-0018), Washington, DC 20503.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 1

**Heritage United Church of Christ
Baltimore, Maryland
#B-2843**

Description Summary

Heritage United Church of Christ is located at 3106 Liberty Heights Avenue, Baltimore, Maryland 21215. It exhibits a Neo-Classical architectural style generally fashioned in a Greek Cross design with cylinders at each corner of the cross shape.¹ It has six large circular columns which support the pediment and a double flight of stairs with an intermediate landing which leads to a large double wooden main entrance door and smaller double wooden doors on either side of the main entrance.

¹Michele LaFaivre, Inventory Form for State Historic Sites Survey (Baltimore: Maryland Historical Trust, 1976), 2.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 2

**Heritage United Church of Christ
Baltimore, Maryland
#B-2843**

General Description

Heritage United Church of Christ exhibits a Neo-Classical architectural style generally fashioned in a Greek Cross design with cylinders at each corner of the cross shape.² It has six large circular columns which support the pediment and a double flight of stairs with an intermediate landing which leads to a large double wooden main entrance door and smaller double wooden doors on either side of the main entrance.

Above the three doors is a stone belt course that travels the length of the front facade. Above the belt course are three semi-circular, stained glass fanlights.

Both sides of the church are identical and the cylinders (that contain a stairwell) at each corner of the building display three rectangular, stained glass windows. Both ends of the sanctuary, which extends throughout the east-west branches of the cross design, display three tall, round-headed, stained glass windows.

The foundation is made of concrete and contains the basement windows that are visible in sets of three on the side and in the rear of the church. The upper levels of the rear section of the church contain two rows of three windows each. The church also has two brick chimneys.

The integrity of the church building and its setting are intact as the church has not had major alterations to its exterior and has had minor alterations to its interior (divided chancel area and enlarged sanctuary). Also, the church was originally built in the midst of a residential neighborhood and across from Hanlon Park, both of which are still present today.

²Ibid., 2.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 3

**Heritage United Church of Christ
Baltimore, Maryland
#B-2843**

Significance Summary

In July 1928, an agreement was reached by the congregation of the Second Church of Christ, Scientists to purchase two lots of land at Liberty Heights Avenue and Dennlyn Road in the exclusive neighborhood of Ashburton. The foundation of this church was begun in 1929, the first unit occupied in August 1930, and the building dedicated in 1940 by the Second Church of Christ, Scientists. The current occupants of this church, now known as Heritage, were organized as a congregation of the United Church of Christ in 1965. At that time, Heritage was the first African-American United Church of Christ church in Baltimore and was located in the Ashburton neighborhood which was then in the process of becoming integrated.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 4

**Heritage United Church of Christ
Baltimore, Maryland
#B-2843**

Supporting Paragraphs

The foundation of this church was begun in 1929 for the Second Church of Christ, Scientists. Within the historic context of "Modern Period 1930-present, Heritage United Church of Christ (UCC) was founded in 1963 and has occupied its present building at Liberty Heights Avenue and Dennlyn Road since 1964. Heritage was organized as a congregation of the UCC in 1965. Heritage is significant under Criterion A for Evaluation (associated with a pattern of events or a historic trend that made an important contribution to the development of a community) as it was the first African-American United Church of Christ church in Baltimore and was located in the exclusive Ashburton neighborhood which was, at that time, in the process of becoming integrated.

The United Church of Christ (UCC) movement began in the late 1940's. The denomination was founded based on the combination of the Evangelistic and Reform Church and the Congregational Church, and has been in the forefront of social issues including the civil rights movement.³ Heritage UCC Church, in particular, has demonstrated its commitment to social issues by becoming the first African-American UCC church and by helping to integrate the Ashburton neighborhood in 1964.

Ashburton, one of Baltimore's most attractive neighborhoods, was originally reserved for wealthy white, gentile homeowners in the 1920's and early 1930's. The neighborhood, at the time that the building now known as Heritage UCC Church was built, had evolved into a mostly Jewish residential area. In 1956, the first African-American purchased a home in Ashburton and, currently, it is a majority African-American residential neighborhood.

The church is an integral part of the Ashburton neighborhood which, in 1920, was purchased from the John S. Gittings estate for residential development. The Ashburton neighborhood consists of approximately 189 acres bordered by Liberty Heights Avenue on the south, Callaway Avenue on the west, Dolfield Avenue on the north, and Wabash Avenue on the east.

Ashburton offers large, mansion-style homes mixed with middle class rowhouses, both of which are constructed in an eclectic variety of architectural styles. Heritage UCC Church, which was the first African-American United Church of Christ church in Baltimore, fits into the surrounding neighborhood in terms of scale and in its architectural style.

³Clarice Scriber, "Reverend Wendell Phillips: Street Apostle," Metropolitan (November 1979): 27.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 5

**Heritage United Church of Christ
Baltimore, Maryland
#B-2843**

Supporting Paragraphs (Continued)

In the late 19th and early 20th centuries, religious architecture often displayed revival classical and Gothic styles and expressed the wealth and beliefs of the congregation.⁴ When the building now known as Heritage UCC Church was planned in the late 1920's, the Ashburton neighborhood then was being established as a residential neighborhood for wealthy, white gentiles who were able to afford to build a church and worship in an exclusive area.

Religious institutions, through their architecture, also tend to express their function in their forms.⁵ Heritage, in particular, reflects its religious or spiritual function through its form (shape) of a cross. Heritage, like other religious institutions, also illustrates its function through form as it contains a large, rectangular sanctuary (form) in which sermons could be heard (function).

The integrity of the church building and its setting are intact as the church has not had major alterations to its exterior and has had minor alterations to its interior (divided chancel area and enlarged sanctuary). Also, the church was originally built in the midst of a residential neighborhood and across from Hanlon Park, both of which are still present today.

⁴National Trust for Historic Preservation, Built in the U.S.A. (Washington, D.C.: The Preservation Press, 1985), 141.

⁵Ibid., 139.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 6

Heritage United Church of Christ
Baltimore, Maryland
#B-2843

HISTORIC CONTEXT:

Maryland Comprehensive Historic Preservation Plan Data

Geographic Organization: Piedmont Region

Chronological/Developmental Period: Modern Period 1930-present

Prehistoric/Historic Period Theme: Religion

Resource Type

Category: Building

Historic Environment: Suburban

Historic Function/Use: Religious Facility

Known Design Source: None

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 9,10,11 Page 7

Heritage United Church of Christ
Baltimore, Maryland
#B-2843

Bibliography

City of Baltimore. "To Develop Ashburton Tract With Fine Homes." The Municipal Journal 8 (March 1920):7.

Editor. "Christian Science Church Dedicated." Baltimore Sun, 15 September 1941.

Herman, Walter. "Renaissance in Ashburton." News American, 17 November 1979.

Joynes, J. William. "Founder of Sect Was Frail New Englander." Baltimore American, 16 October 1949.

Leslie, William J. "1906 Saw Start of Second Church of Christ, Scientist." Baltimore Sun, 23 June 1933.

LaFaire, Michele. Inventory Form for State Historic Sites Survey. Baltimore: Maryland Historical Trust, 1976.

National Trust for Historic Preservation. Built in the U.S.A. Washington, D.C.: The Preservation Press, 1985.

Scriber, Clarice. "Reverend Wendell Phillips: Street Apostle." Metropolitan (November 1979): 25-27.

Wallace, Weldon. "Ashburton: Change From Gentile to Jews, and Now Blacks, And Staying Graceful, Pleasant." Baltimore Sun, 11 June 1973.

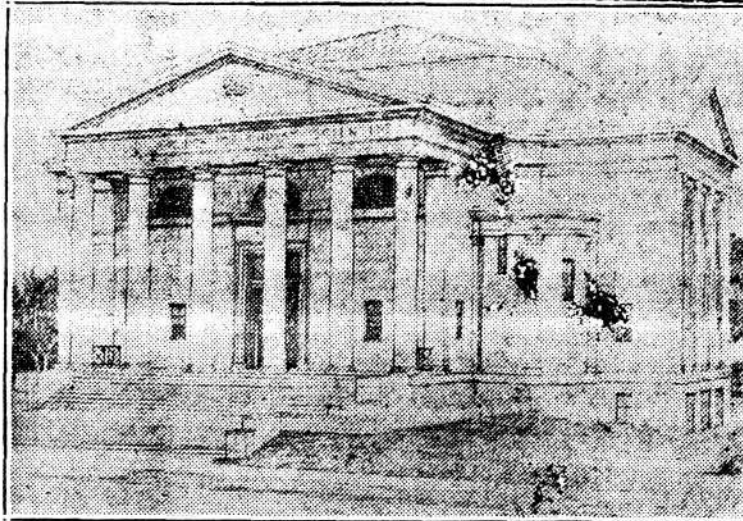
Verbal Boundary Description

Beginning at a point on the east side of the Liberty Heights Avenue/Dennlyn Road intersection, proceed east along the curb line of Liberty Heights Avenue to the hedgerow between the church and the residence at 3108 Liberty Heights Avenue. Then proceed north, turning west along the rear property line of the residence at 3400 Dennlyn Road. Then proceed south, turning west along the curb line of Liberty Heights Avenue to the point of origin.

Verbal Boundary Justification

The boundary includes the (church) building and immediate surrounding property that have historically been part of the Heritage United Church of Christ.

1906 Saw Start of Second Church of Christ, Scientist



Architect's Drawing of Second Church of Christ, Scientist

This is the forty-fifth of a series of articles on the histories of churches in Baltimore and vicinity. Pastors of churches of all denominations are requested to send to the City Editor, *The Post*, the histories of their churches, together with photos of buildings and pastors.

By WILLIAM J. LESLIE

The Second Church of Christ, Scientist, Baltimore, was organized as a branch of the Mother Church, the First Church of Christ, Scientist, Boston, Mass., March 8, 1906.

The first service was held in a room at 322 N. Charles St., which served also as a reading room. The increase in attendance soon made it necessary to seek larger quarters and Albaugh's Parlors, N. Charles St., near Biddle St., were secured. Here the congregation continued to worship until February, 1909, when the large auditorium of the Lyceum Theater was used.

In 1910, the church began hold

ing services in a home of its own at the southwest corner of Mount Royal Ave. and St. Paul St. The building was erected on a lot which previously had been donated.

July 8, 1927, the board of trustees was authorized by the church membership to dispose of this property and pending construction of a new building, the congregation worshipped in I. O. H. Hall, Preston and Cathedral Sts.

July 12, 1928, agreement was reached to purchase two lots of land at Liberty Heights Ave. and Dennin Road. Construction soon was started on a church home at this location. Since Aug. 31, 1930, that portion of the church which is now completed has been occupied both as a church home and for the Sunday school exercises.

Histories of the following churches will be published soon: Third Church of Christ, Scientist; Protestant Episcopal Church of the Messiah, Arbutus Methodist Episcopal Church.

Aug 23 1933

The members of the Second Church of Christ will shortly begin the erection of a church edifice at Mount Royal avenue and Cathedral street on a lot purchased last February from the McKim estate.

AUG 20 1950

CHRISTIAN SCIENCE CHURCH DEDICATED

Structure At Dennlyn Road
And Liberty Heights Ave-
SUN ne Cost \$176,154

Building Operations - First
Were Begun In December
Of 1929

SEP 15 1941

The Second Church of Christ, Sci-
entist, Liberty Heights avenue and
Dennlyn road, was dedicated yester-
day. Three services during the day
marked the dedication.

Building operations were begun in
December, 1929, and the first unit oc-
cupied in August, 1930. The church
was dedicated free of debt. The en-
tire cost was \$176,154.62.

Built Of Brick

The superstructure is built of brick
with Indiana limestone trim. The
main auditorium has a seating capacity
of 642. The church has been equipped
with a built-in amplifying system
which enables a speaker's voice to be
heard on the entire lower floor.

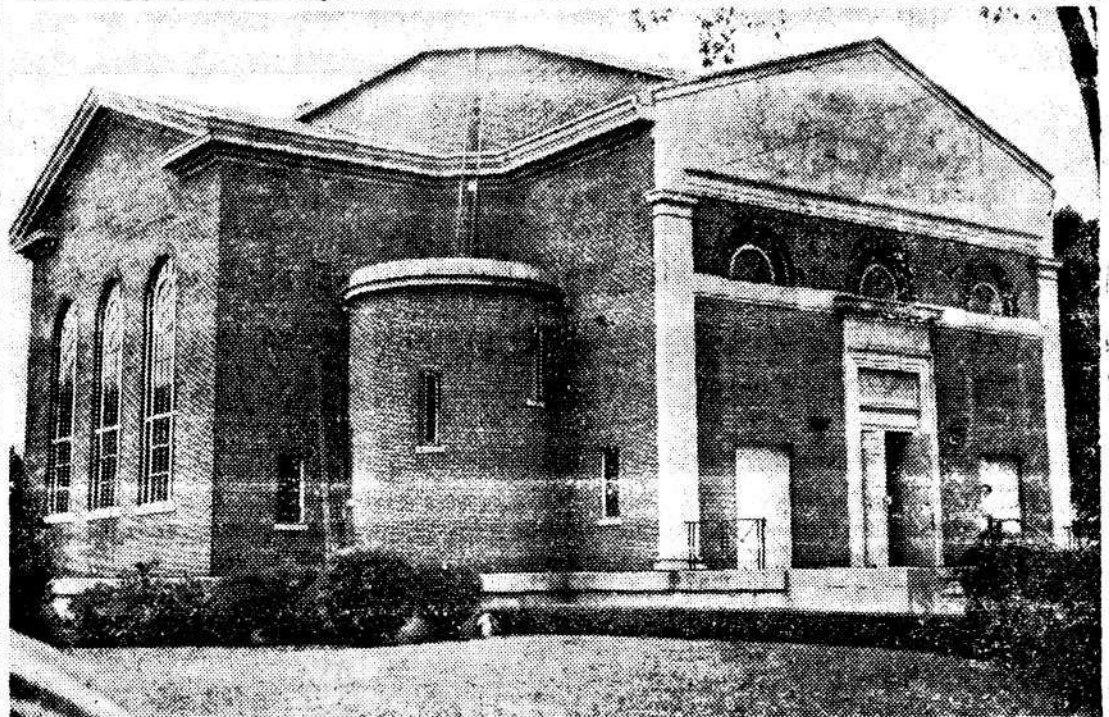
The auditorium is flooded with lights
concealed in the cornices and in cor-
ridors and spiral stairway there is
fluorescent light. Seats are of modern
opera type upholstered in green mo-
hair. The floor is carpeted in green.
Woodwork is painted a soft green tint
and walls are nearly white.

History Of Congregation

The congregation first worshiped at
322 North Charles street. As the con-
gregation grew, it moved to Albaugh's
parlors, and then to the auditorium of
the theater. Then the congregation
built a church at Mount Royal ave-
nue and St. Paul street.

That church was sold and temporary
quarters were established at Hepta-
soph's Hall until the first unit of
present structure was ready for
occupancy.

Mary Baker Eddy's Christian Science Church Got Start In Baltimore In 1887



SECOND CHURCH OF CHRIST, SCIENTIST, ON LIBERTY HEIGHTS AVENUE
It was paid for by "grateful hearts" on the day it opened for services.

—Sunday American picture by staff photographer.

FOUNDER OF SECT WAS FRAIL NEW F

plete astonishment of her friends. And The Church of Christ, Sci-
entist, was on its way to arousing
heated debates and winning fol-
lowers.

Nine years later, in 1879, Mrs.
Eddy became pastor of her first

sinner with truth" and accepts a
fee from each "patient" the same
as a medical doctor. There are
more than 50 in Baltimore.

Second Church of Christ, Scien-
tist was organized in 1906 and, like
First Church, met at summer

Brief History of Heritage United Church of Christ

*"IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD
AND THE WORD WAS GOD . . ."*

In early 1962, a small group of churchmen and churchwomen sat down to discuss what it was they felt they needed in terms of a church and an effective ministry. They felt the church ought to be able to do the following:

- a. Bring about a renewed commitment to Jesus Christ as LORD OF ALL LIFE!
- b. Awaken folk to community and civic responsibility.
- c. Bring about an awareness of the church as an institution of learning by enabling the participants to learn through the liturgy and programs of the church.
- d. Effect change in society through Christian leadership as exhibited in the life of each member.
- e. Provide a worship experience independent of the exploitation of its members through promises of unrealistic rewards and emotional appeal.
- f. Provide a church for the community where brotherhood and fellowship would permeate the total membership.

The first initial meetings of this group, later to be known as the Northwest Congregational Church, were held at the home of Vallen and Anne Emery, 1620 E. Biddle Street. Meetings were held on a monthly basis from May until January 13, 1963, when the first formal service of worship was held at St. Luke's Church. Subsequent meetings were held at homes of members on a rotating basis.

Instrumental in assisting the Group in the early stages of their development and giving leadership in and through the wilderness, was one of our sister churches in Washington, D.C., Plymouth Congregational Church and their beloved pastor, the Rev. Theodore Ledbetter. At the first formal worship service, January 13, 1963, at St. Luke's U.C.C., Rev. Ledbetter preached the sermon and his 40 voice choir, with Mr. Thomas Kerr at the organ, furnished the music for the service.

The very first officers of Northwest Congregational Church were: Anne Emery, Chairman; Lettie Wilson, Secretary; Edith Sparrow, Treasurer; Lillian Green, Church School Coordinator; Howard Green, Public Relations; Vallen Emery and Marian Alston, Co-Chairmen of Worship and Program; Members-At-Large, Fannette Hughes, Mildred Forehand, Wayland Wilson, and John Wood. Following the initial service at St. Luke's U.C.C., Northwest Church held worship services at Fellowship House, Messiah U.C.C. and finally Mondawmin Mall meeting room!

In October, 1963, the Rev. Ulysses Houston, Assistant Pastor of Plymouth Congregational Church, Washington, D.C. accepted the call to be pastor of Northwest Congregational Church. He remained until February, 1964. Following Rev. Houston's five months' pastorate, the Rev. Shelby Rooks became Interim Pastor, commuting from his office in Princeton, N.J. to Baltimore on weekends for services. Rev. Rooks gave much leadership during this period, and guidance in denominational understanding.

Brief History of Heritage United Church of Christ

Sunday, April 12, 1964 was the first Charter Signing Sunday. Every second Sunday was then designated as Charter Signing Sunday until 100 signatures were obtained. Those signing the Charter were committing themselves to full membership in this new U.C.C. movement, which had not yet officially become a U.C.C. church. In June, 1964, Northwest Congregational Church moved to the present edifice at 3106 Liberty Heights Avenue.

In September, 1964, the Potomac Synod and the Mid-Atlantic Conference completed the merger into the Central Atlantic Conference of the U.C.C., and Northwest Congregational Church became HERITAGE UNITED CHURCH OF CHRIST.

Our present pastor, the Rev. Wendell H. Phillips, began his ministry officially on Sunday, September 27, 1964. In his initial sermon to us, Rev. Phillips spoke of some of the delays and vexations that had plagued him and family (wife, Dorothy, and son, Wendell) in preparing to begin his trip to Baltimore for his new mission. He wondered if God was trying to tell him something. Did he belong here? The Divine Guidance that had led Northwest and later Heritage made that decision. It was the beginning of another decade of testing our faith and spirit. Within the next 2 months, we began to experience a period of rapid growth under the leadership of Rev. Phillips. Shortly after the turn of the new year, 1965, around the end of March, we had acquired the 100 members necessary for us to officially become a chartered U.C.C. church and congregation. To celebrate this landmark, we set aside May 2-9, 1965 for a week of Dedication Services, culminating with the official Chartering Service of our denomination. This was indeed a great moment in the life of Heritage! During the period of examination in the Chartering Service, when asked the question of "For what purpose have you come together as a Christian fellowship?", that same purpose is just as true today, some 16 years later!

"In response to the love and grace of God, we unite in Christian fellowship for the worship of God through Jesus Christ, the serving of man and to seek, individually and as a Congregation, through commitment to God through Jesus Christ, God's will for our lives and to share with others the good news of the gospel of Jesus Christ, that they, too, may discover God's will for their lives, regardless of race, color, class or ethnic background. We have come together that we might be sent out, in the name of Jesus Christ, to assist in the regeneration of society thereby translating God's Word, by our lives into living actuality!"

Heritage U.C.C. preaches a strong social gospel. Our life has been closely intertwined with the life of the total community. Our calling has been one of social action – involving ourselves in the issues of the community – that we might participate in the total redemptive process as we make our unique witness in the name of our Lord, Jesus Christ. God calls us, through Christ, unto Him as the "church gathered" that He might send us out as the "church dispersed" – as sheep in the midst of wolves!

A look at our history bears this out as one takes a glance at our life style, as a church, as exhibited by our program during the sixteen years of our existence. We have always been heavily involved in the Civil Rights Struggle during the days of Dr. Martin Luther King and after: Resurrection City, Poor Peoples' March, etc. Our church has been a meeting place for many groups involved in the struggle for the last 16 years, for we sincerely believe the Christ when He spoke saying, "Whatsoever ye do unto the least of

Brief History of Heritage United Church of Christ

these, my brethren, ye do also unto me!" We further believe that God is Lord over all and therefore the realm of politics is also under His jurisdiction. Based on this belief, we are also actively involved in the political arena, as we try to discern what God is saying through this process what we might interpret it for His people. Following through on this belief, we were able to elect our pastor, Rev. Phillips, to the House of Delegates of the Maryland General Assembly. Some other areas of our involvement are or have been:

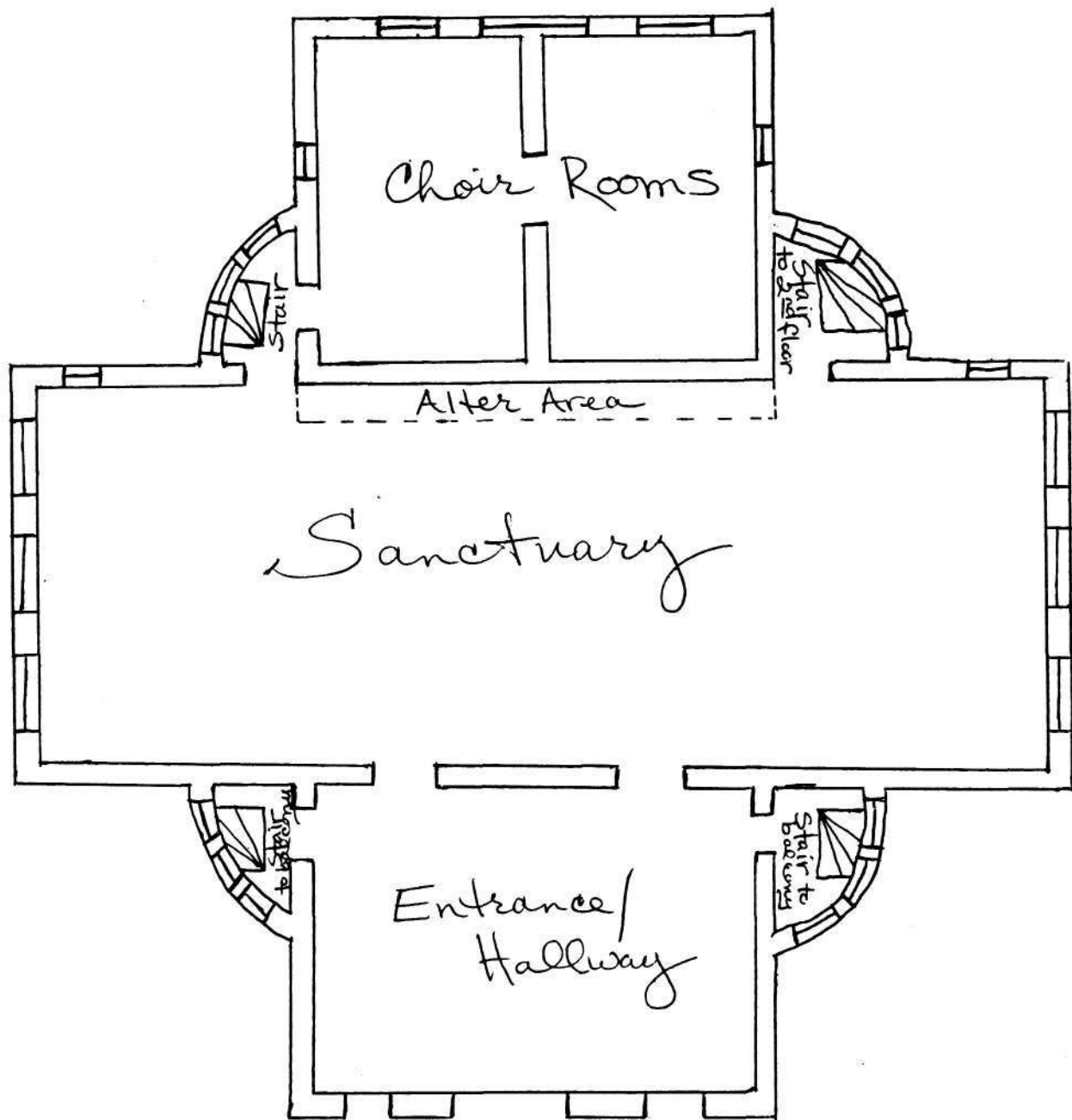
- 1) Sunday Breakfast Program
- 2) Youth Ministry
- 3) Tutorial Program (free)
- 4) Park Community Center Ministries: through the efforts of our pastor, Rev. Phillips, and with the cooperation of the Central Atlantic Conference of the U.C.C. we were fortunate enough to have acquired the facilities of one of our former church structures, Park Community U.C.C., 3608 Mohawk Ave. in late 1969. During the first five years of this particular ministry, we averaged 53 youngsters per night between the ages of 11-19. Another phase of this ministry is "The Way" Inn which is our gospel coffee house, an island in the midst of the struggle. Our summer program consists of 8 weeks of Summer Day Camp at Park Center.
Our Park Community Center ministry is an extremely difficult ministry, yet very challenging. The youngsters to whom we minister at the Center are of a totally different headset than those involved in our Youth Ministry at Heritage. Those at the Center live in a different world, though it is still God's world! They, perhaps, have not yet heard the Good News! That's why we're here! We operate and depend heavily on committed volunteers for this ministry. Our ministry there offers all kind of recreation, personal counseling, classes in different arts and skills, as well as a Saturday morning movie program for the youngsters.
- 5) Night Ministry: involves working the streets and the bars: counseling and caring in the name of our Lord: loneliness, self-destruction, alcoholism are main problems encountered.
- 6) Hotline Operations: this service is for those in trouble; operates out of Park Center. It operates on weekends and is staffed by a corps of volunteers who have been trained in counseling and referral making by phone; caring through listening; loving through sharing.
- 7) Lord's Pantry
- 8) AMA Black College Fund Drive

The above mentioned activities and programs does not exhaust the extent of our involvement, but does give a personal idea of our style of ministry and "faithing" at Heritage U.C.C.

We are still in the process of becoming a church, in the deepest sense of the Word. Each year brings us fresh ministries and challenging missions which stretch our faith to new horizons.

Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward Call of God in Jesus Christ!

We are still in the process of becoming

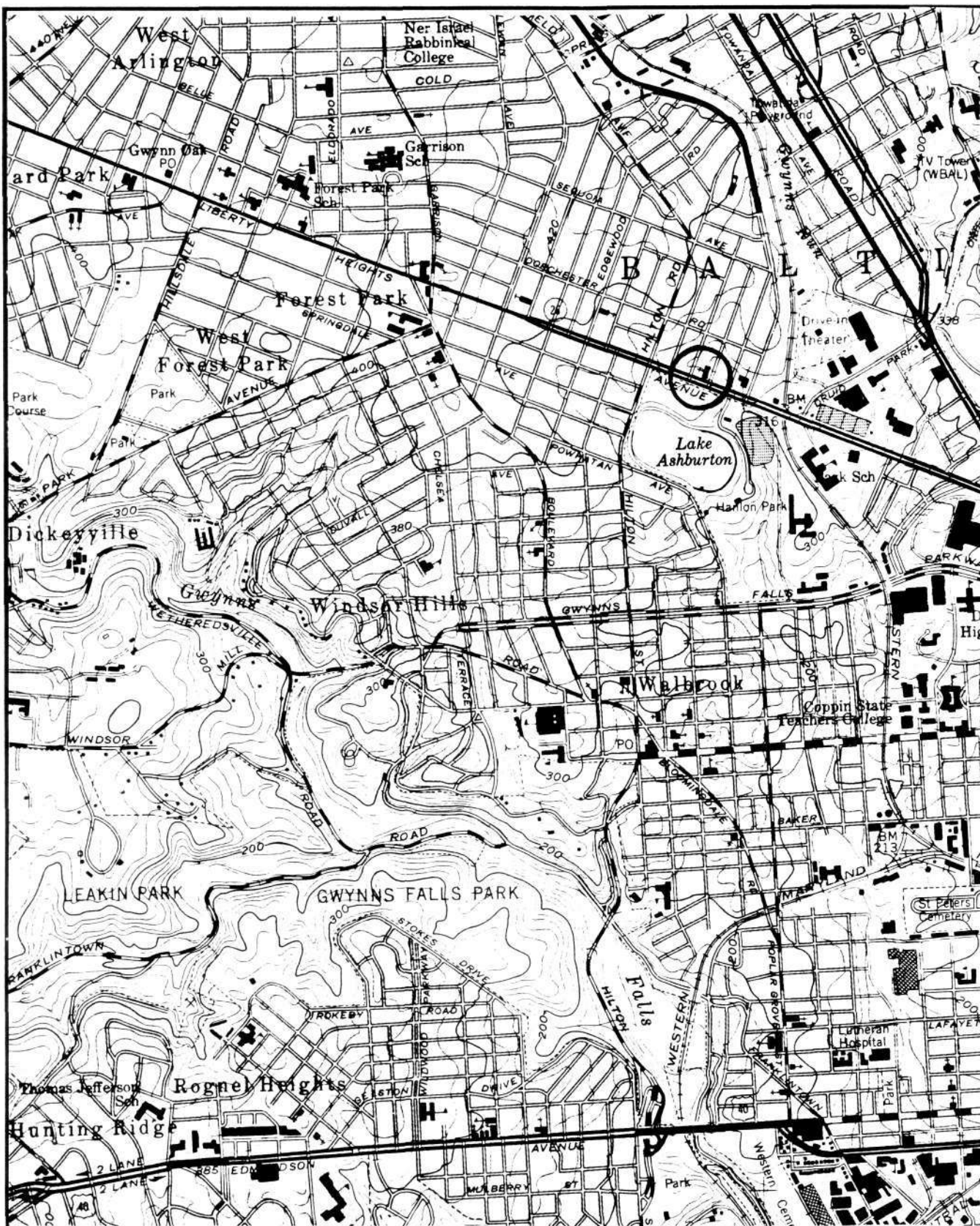


Heritage United Church of Christ

MD Inventory #B-2843

Floor Plan



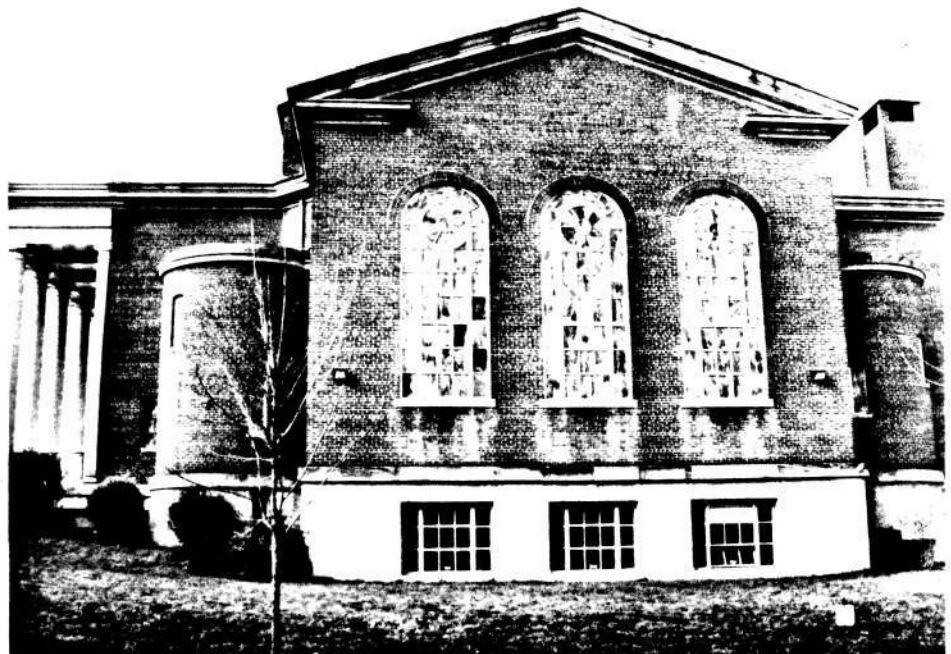


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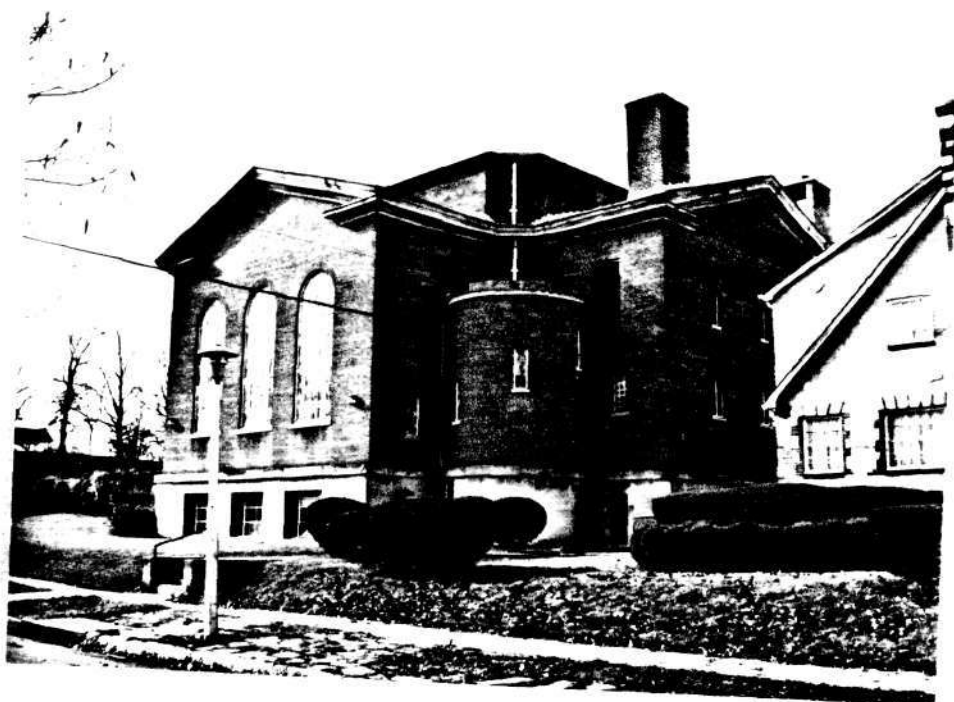
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